[92 cont.]

342 On the Reef Islands Quiros mentions the roof covering
171 of palm leaves and the walls of matting (5). The parallels

5. Dalrymple, p. 127.

that Coote draws with the New Hebrides (6), as well as the

6. Coote, p. 154.

general silence about the shape of the houses, leads one to conclude that the widespread rectangular gabled house predominates. The interior of houses on Nufiloli is divided by
353 partitions from three to four feet high into as many as six sec-
513 tions, each of which serves as a sleeping room for a wife of
595 the owner. The chief's house that Coote entered contained four
● 582 of them (7). When a stranger entered, each woman retired

7. Coote, ibid.

silently to her room.

342 For Vanikoro, as for Ndeni the presence of the two hut forms, the gable-roofed huts and the conical-roofed huts, side by side seems to be typical, except that here they do not seem to be separated by locality as they are there, although according to the illustrations in D'Urville and F. de Tolna, the individual types seem to predominate in certain places (8). Only

8. D'Urville, pp. 153; 355 (Sainson); 361 (Quoy); Atlas, Pl. 182 ff. F. de Tolna pp. 267 ff.

the gable-roofed huts are described in more detail by D'Urville, as well as by Dillon (9), and perhaps it may be concluded from

9. Dillon, pp. 273 f. D'Urville, pp. 216, 326.

/156 cont./

854 the larger children riding on the back (male children by the father). Documentation for Tumotu: O'Ferrall, Santa Cruz and the Reef Islands, the section "A New School Village"; for the Reef Islands: Coombe, plate facing p. 211, and Speiser, Südsee, Ill. 94, and 96.]

855 Children are treated tenderly (1), but they seem to love them chiefly because they are entertaining. The woman is apparently despised, but there are cases of conjugal love.

[562]

181 /157/ The bargaining instinct is strongly pronounced,
437 but they are not dishonest or particularly avaricious in trading. On the other hand, the people are rather thievish, and to be sure not altogether because they are accustomed to a certain communism, as seems to be the case on Polynesian islands.

574 The visitor to a village is usually taken to the men's house, where he is offered a clean mat and a headrest and is served food as a token of hospitality (1). According to Coombe,

1. [Speiser, Südsee, p. 293. Coombe, p. 180, mentions the extravagant generosity of the Nitendi people toward strangers. Yet etiquette requires that one not talk much with a guest (ibid., p. 182).]

[576]

[576] p. 182, however, it is improper to show pleasure over a gift
[431] because this implies that the giver has made a great sacrifice and is a poor man. They like to show a guest their possessions,
[436] especially the best roll of feather money. Also, the men are
[462] not unwilling to show their skill in weaving and plaiting nets.
181 This brings about a certain familiarity, so that one easily forms too favorable an opinion of the people, until he again has occasion to observe their baser instincts.

/162 cont./

301 earrings, I found some /Figs. 5 and 6 appear here/ made of wood (Basel V 1809) and also ear cylinders of bamboo (Fig. 5). [Earrings of Trochus shells (Ethn., I, p. 77) (6) linked in chains as one

6. [According to Jennings in Edge-Partington and Heape, III, 65, No. 5, they are called talingi,]

pleases scarcely occur (7), but the earrings themselves often have

7. [Ethn., I, pp. 72f., Figs. 1 and 2, show such ear rings, in part worn with several next to one another (in this connection also see O'Ferrall, illustration accompanying section on "Headmen"), in part the peculiar form with tortoise-shell pendant mentioned in this work, Fig. 6).]

a tortoise-shell pendant /163/ in the shape of the nose rings [562] (Fig. 6) (1).] The women are also permitted to wear ear rings (2),

1.[Cf. also Ethn., I, p. 73, Fig. 2, and p. 74, Fig. 3. The same form on Utupua (according to the original photograph in Ethn., I, p. 93, Fig. 22; concerning this designation, cf. p. 10 above, footnote 2) and on Vanikoro (F. de Tolna, p. 270; Coombe, plate accompanying p. 170), as well as on the Reef Islands -- apparently more sporadically -- (Coombe, plate accompanying p. 211, lower picture,

/163 cont./

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small boy standing in the center). The peculiar tortoise-shell pendant also occurs on ear-chains (for example, Ethn., I, p. 77, Fig. 5, No. 1, but is not visible in the illustration).]

[562] [825]

2. [Jennings (JAI, XXVIII, p. 164) says, however, that ornaments of mussell shell and tortoise shell are worn only by men.]

on Nitendi the ones in Ethn., I, p. 77, Fig. 5, Nos. 1 and 2) (3),

3. [The way these ear-chains are put together is probably not quite right; they more often form a short, thick pendant.]

and on the Reef Islands the ones in Fig. 5, No. 3 (4).

4. [See the women of the Reef Islands in Speiser, Südsee, Ill. 94., They also wear the chain pendant, however (cf. the original photographs in Ethn., I, p. 84, Fig. 15, and, on determining the origin, p. 10, footnote 2; Coombe, plate accompanying p. 211, upper picture, from Nukapu; see also Coote in Ethn., I, p. 85, footnote 4). As far as the illustrations show, the peculiar ear ornament, Ethn., I, p. 77, Fig. 5, No. 3, is always worn directly in the ear (cf., for example, Speiser, op. cit., Ill. 91). To be sure, the specimens

/202 cont./
584 not supposed to know any unmarried girls, except prostitutes. The girl herself cannot oppose marriage with a man she finds uncongenial. There seem to be no marriage ceremonies. Gen-
585 591 erally the woman follows the man, but the reverse may also occur, and not infrequently the spouses even live in different villages.

592 A man must build a separate house for every wife, the family house, in addition to which there is the women's house [609] where the women and girls spend the day (3). A stranger is for-

3. [Cf. above, p. 54.]

bidden, under penalty of death, to enter the residence-village [made up of family houses and the women's house], and even most of the members of the village are forbidden to visit the women's house, under penalty of death.

591 The girls move into the women's house at about seven years of age; the boys live in the men's house as soon as they are weaned (4). [A certain part of the beach in front of the villages

4. [The puberty rites for the boys have already been mentioned above, p. 12.]

is reserved for men and women, respectively (5).]

5. [Speiser, Südsee, p. 297.]

834 562 [152] Thus, the separation of the sexes is extraordinarily strict (6), /203/ and the men are extremely jealous. A stranger

6. [For the following remarks, cf. Ethn, I, pp. 142 f.; Speiser, Südsee, pp. 295 f. -- The situation is different on the Reef Islands, where, according to Speiser, Südsee, p. 302,

/203 cont./

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the women scarcely live apart from the men, in Polynesian fashion. However, see Girieud and Herrenschmidt, p. 107, according to whom the women, like those of Nitendi, must hide in the bush and turn their backs or dive under the water when men approach.]

must even turn away if, walking along the village shore, he sees the women far out on the reef, and the women must cover themselves with their tapa cloths in front of the men. One almost never sees the women on the water; they go to the fields only in bands, accompanied by an old woman "chief," and if there are men coming from the distance, the women must hide in the bushes and turn their backs to the men. The men, for their part, must announce their coming by slapping their buttocks with their hands. The whole village watches over the behavior of the women; the members of the village feel responsible for the honor of their women, even when the latter have been bought by strangers and have moved away.

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With such strict etiquette there could not fail to be constant violations against morality, which are then the cause of village feuds. If a man happens to succeed in surprising a woman, it is said that he usually kills her to avoid discovery.

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Birth (1) takes place in the house. The woman gives

1. [Cf. Ethn., I, p. 144.]

birth standing up, holding on to another woman around the neck, and a midwife receives the child. The mother may go out as soon as she likes, but the child may not be washed during the first three months.

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Most of the prostitutes (2) come from the Reef Islands,

2. [Ethn., I, p. 145.]

because the women there are prettier and stronger than on